

Room B09 - B10

COMMUNICATION: AN ADDRESS PRESENTED TO THE TRINIDAD
AND TOBAGO ASSOCIATION OF MONTREAL NOVEMBER 18 '85

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THE WORLD BOOK ENCYCLOPEDIA DEFINES COMMUNICATION AS "THE SHARING OF INFORMATION." THE NOTION OF SHARING ASSUMES A COMMUNITY OR COMMONALITY OF INTERESTS. IT IMPLIES THAT IF SOMEONE IS SENDING A MESSAGE THAT SOME PERSON OR PERSONS WILL RECEIVE INTERPRET AND ACT ON IT. THE RESPONSE IS NOT GUARANTEED BUT IT IS HOPED THAT THERE WILL BE SOME RESPONSE. FOR THE RESPONSE IS ITSELF A VOLUNTARY OR INVOLUNTARY MESSAGE THAT MAKES IT POSSIBLE FOR US TO EVALUATE THE EFFECTIVENESS OF THE INITIAL MESSAGE. THAT IS TO SAY WHETHER COMMUNICATION HAS TAKEN PLACE OR WHETHER THE EFFECT IS A DESIRED ONE. WE SAY TO A CHILD, "MOVE". THE CHILD DOES NOT MOVE. WE REPEAT: "I SAY MOVE BOY/GIRL". YET THE CHILD DOES NOT MOVE. SO WE MUSTER UP THE TOTAL POWER AND AUTHORITY GIVEN TO US BY THE BIBLICAL COMMAND THAT WARNS US "HONOUR THY FATHER AND THY MOTHER THAT THY DAYS MAY BE LONG IN THE LAND WHICH THE LORD THY GOD GIVETH THEE". THEN WE DELIVER WITH OVERPOWERING GUSTO "AH SAY MOVE YUHBOY/YOUNG WOMAN". THE CHILD SENSING THAT ITS DAYS ARE ABOUT TO BE SHORTENED IN THIS LAND MOVES AND THE PURPOSE OF THE INITIAL MESSAGE EMITTED IS ACHIEVED; BUT NOT UNTIL WE HAD EVALUATED THE RESPONSES AND CHANGED THE FORMAT AND ASSUMPTION THAT DETERMINED THE FORM OF THE INITIAL MESSAGE. BY REVISING THE MESSAGE AND CHOOSING A DIFFERENT WAY OF TRANSMITTING IT WE WERE ABLE TO ACHIEVE THE MAIN OBJECTIVE, GETTING THE CHILD TO MOVE. BUT WE MAY NOT HAVE COMMUNICATED THE IMPORTANT PRINCIPLE: "HONOUR THY FATHER AND THY MOTHER..." THAT CAN ONLY BE ACHIEVED THROUGH A MUCH MORE COMPLEX SYSTEM OF COMMUNICATION THAT DEFINES OUR CULTURE AND THE MORES OF THE SOCIETY OF WHICH WE ARE A PART. THE CREATION OF THAT CULTURE AND THE MORES OF A SOCIETY REQUIRES PERSISTANT INVOLVEMENT AND ORGANIZATION OUTSIDE THE IMMEDIATE FAMILY UNIT. IT IS A RESPONSIBILITY THAT WE MUST FACE AND TAKE UP LEAST AT THE END OF OUR TENURE WE STAND IN TERROR BEFORE THE ABISMAL LONELINESS THAT ENSCHROUDS A LIFE THAT CAN ONLY BOAST OF HAVING HIDDEN ITS TALENTS, PRODUCING NOTHING. IN THE STRUGGLE OF LIFE EVEN HE WITH THE LEAST TALENT MUST CONTRIBUTE TO THE LIMIT OF HIS OR HER ABILITY OR BE DAMNED.

WE MUST UNDERSTAND THAT HISTORY WILL NOT ABSOLVE US FROM OUR APATHY ON THE BASIS OF A FILMSY EXCUSE THAT WE ARE THE VICTIMS OF SLAVERY AND COLONIALISM OR THE SELFDEFACING ARGUMENT THAT WE DONT BELONG HERE AND THAT THIS IS NOT OUR COUNTRY. WE CANNOT ABSOLVE OURSELVES BY OUR INACTION, FOR AS STOKELY RECENTLY SAID "EVERYTHING IS EVERYTHING AND EVERYTHING IS INTERCONNECTED." I TELL YOU THE MOST POWERFUL MESSAGES ARE THOSE CONVEYED BY OUR FAILURE TO ACT. EVERY INACTION IS IN ITSELF AN ACTION. WE ALL UNDERSTAND DUMB INSOLENCE; PARENTS ARE KNOWN TO REACT TO IT WITH ANGER. BUT THE MEDIA THROUGH WHICH DUMB INSOLENCE IS CONVEYED IS THAT OF "INACTION". KING AND MAHATMA GHANDI MADE AN ART OUT OF PASSIVE RESISTANCE. WE LIVE IN A SOCIETY WHERE OUR FAILURE TO ACT, TO BE INVOLVED, TO EXPRESS OURSELVES, AND TO BE ACTIVELY SEEN DOING THESE THINGS DELIVERS A MESSAGE WHICH SAYS THAT WE ARE IRRELEVANT APPENDAGES TO THE SOCIETY: HEWERS OF WOOD AND DRAWERS OF WATER MAKING NO IMPORTANT CONTRIBUTIONS TO THE MULTICULTURAL FABRIC OF THE SOCIETY. THERE IS NO WAY TO HIDE IN A SOCIETY WHICH HAS AN OFFICIAL POLICY OF MULTICULTURALISM THAT SAYS THE BENEFITS OF THAT POLICY IS FOR THOSE THAT DEMONSTRATE THE WILL TO SUSTAIN A CULTURE (RELIGION, ARTFORMS, LANGUAGE, WORK-ETHIC, ETC) THROUGH WHICH THEY CAN COMMUNICATE WITH OTHER COMMUNITIES AND THE WIDER SOCIETY IN GENERAL. COMMUNICATION IS NOT JUST THE TECHNOLOGY OF TRANSMITTING MESSAGES. IT IS THE FORM OF THE NETWORK OF RELATIONSHIPS WITHIN A SOCIETY, BETWEEN CLASSES OF PEOPLE WITHIN THAT SOCIETY AND BETWEEN DIFFERENT SOCIETIES. IT HAS A SOCIAL AND POLITICAL SIGNIFICANCE THAT GOES WELL BEYOND THE INSTRUMENTS OF TRANSMISSION: IT IS BY OUR ACTIONS THAT WE DEFINE OURSELVES AND BY OUR INACTION THAT WE ALLOW OTHERS TO DEFINE US. IN A SOCIETY SUCH AS CANADA WE MUST

BE VERY CAREFUL AS TO THE MESSAGES THAT WE TRANSMIT BY OUR ACTS. BLACK ORGANIZATIONS NO MATTER WHAT THEIR CULTURAL OR POLITICAL PERSUASION MUST DEFINE THEIR GOALS AND OBJECTIVES IN SUCH A WAY AS TO ENSURE THE LONG TERM DEVELOPMENT OF BLACKS WITHIN THIS SOCIETY. HOWEVER IF THIS IS TO BE ACHIEVED BLACKS MUST BE SEEN TO BE ACTIVELY SUPPORTING THE ASSOCIATIONS THAT REPRESENT THEM BY VIRTUE OF THE FACT THAT THEY MERELY EXIST AND ACT ON THEIR BEHALF. IT MATTERS NOT THAT SOME BLACK PEOPLE CLAIM THAT THIS OR THAT BLACK ORGANIZATION DO NOT REPRESENT THEM. THE REALITY IS THAT IT IS THE CONSTITUTIONAL RIGHT OF THESE ORGANIZATIONS TO ASSEMBLE AND FOR THEIR PRESIDENTS AND EXECUTIVES TO IMPLEMENT THE MANDATE OF THE ORGANIZATION WITHIN THE LAW. THEY REPRESENT US SO WE MUST THROUGH OUR INVOLVEMENT AND ORGANIZED STRATEGIES SEEK TO INFLUENCE THEIR BEHAVIOUR. ON THE OTHER HAND, IN ORDER TO MERIT A BROAD BASED SUPPORT BLACK ORGANIZATIONS MUST DEMONSTRATE A SERIOUSNESS OF PURPOSE AND PROFESSIONAL COMMITMENT TO THEIR MANDATE. BLACK ORGANIZATIONS MUST WORK VERY HARD AT DEVELOPING STRATEGIES THAT WILL IMPROVE THE NETWORK OF COMMUNICATION BETWEEN THEMSELVES AND THE BLACK COMMUNITY IN GENERAL. THEY MUST ALWAYS BE GUIDED BY THE UNIVERSAL PRINCIPLES OF JUSTICE AND TEMPER THE RIVALRY BETWEEN THEMSELVES BY AVOIDING COMPETITIVE STRATEGIES WHICH MILITATE AGAINST THE BLACK COMMUNITY AS A WHOLE. FOR INSTANCE, UNFOUNDED ALLEGATIONS OF MISMANAGEMENT OF FUNDS IS A WEAPON FREQUENTLY USED BY ONE ORGANIZATION AGAINST A RIVAL OR BY ONE LEADER VYING FOR ASCENDANCY OVER ANOTHER. IF THESE THESE ALLEGATIONS ARE TRUE THEN WE MUST HAVE THE COURAGE TO DEAL WITH THEM UNDER THE LAW AND PUBLICLY IF NECESSARY. WHEN THEY ARE ILLFOUNDED AND BASED ON DISTORTED INTERPRETATIONS OF RECORDS AND EVENTS THE PERPETRATOR(S) MUST BE MADE TO PAY THE PRICE OF THE DAMAGE DONE BY SUCH NEGATIVE COMMUNICATION. WE CANNOT CONTINUE TO HAVE SUCH FORMS OF RIVALRY COMMIT THE ORGANIZED INITIATIVES OF THE COMMUNITY TO THE TRASH PANS OF THE MAINSTREAM COMMUNITIES; OR SUBJECT TWENTY YEARS OF LEADERSHIP DEVELOPMENT TO THE MOCKERY AND DISDAIN OF LOWER LEVEL BUREAUCRATS IN MAINSTREAM INSTITUTIONS. IN THIS RESPECT 1982 TO 1985 WERE NOT VINTAGE YEARS FOR DEMOCRATIC DEBATE AND COMMUNICATION IN THE BLACK COMMUNITY OF MONTREAL. IT IS THE PERIOD DURING WHICH WE BLINDLY PULLED THE WALLS OF OUR TEMPLES DOWN ON OURSELVES AND INVITED THE WORLD IN TO LOOK ON OUR RUINS AND LAUGH. AND LAUGH THEY DID, ALL THE WAY FROM THE MARBLE TOILETS OF QUEBEC CITY TO THE POORLY VENTILATED OFFICES OF A LANGUISHING MULTICULTURALISM IN HULL TO THE MOHOGANY OFFICES OF THE PSBGM TO THE ARROGANT PATERNALISTIC ENVIRONMENTS OF CENTRAIDE. FINALLY FACED WITH THE REALITY OF DROWNING IN OUR OWN VOMIT WE HAVE ESTABLISHED A SORT OF LOOSELY STRUCTURED COALITION OF BLACK ORGANIZATIONS THAT MEET TOO INFREQUENTLY TO EXCHANGE IDEAS AND INFORMATION AND TO FIND BETTER WAYS TO DEAL WITH CONFLICT AND RIVALRY IN THE BLACK COMMUNITY. IT MAY BE SAID THAT THE MID 1980S REPRESENTED A PERIOD IN WHICH THE SENIOR LEADERSHIP OF THE BLACK COMMUNITY/IES MUDDLED WHILE THE REST OF THE COMMUNITY GOT HIGH OR NAUTIOUS ON THE FLAMES OF THE CONFUSION THEY CREATED. SOME ORGANIZATIONS AND THEIR EMPLOYEES FACED WITH THE HARSH REALITY OF ABANDONMENT BY THE APATHETIC INSULARITY THAT CHARACTERISE THE BLACK COMMUNITY BECAME ALMOST TOTALLY DEPENDANT ON GOVERNMENT FUNDING. UNABLE TO CONVINCE A FRAGMENTED COMMUNITY THAT ITS LONGTERM SECURITY DEPENDED ALMOST ENTIRELY ON THE SUCCESS OF THESE ORGANISATIONS AND THEIR FINANCIAL SUPPORT OF THE SERVICES THEY ARE OFTEN CRITICISED FOR NOT PROVIDING THE LEADERSHIP FOUND THEMSELVES IN THE INENVIABLE POSITION OF HAVING TO DECIDE EITHER TO ABANDON THESE WEAK INFRASTRUCTURES OR OR SCRONGE FOR FUNDS FROM THE VARIOUS GOVERNMENT AGENCIES AND WHITE FOUNDATIONS. COMPETITION DOES NOT ALWAYS BRING OUT THE BEST IN SUCH CIRCUMSTANCES. A BY-PRODUCT OF THE MINDLESS AND IRRESPONSIBLE RESPONSES TO THIS DILEMMA FACED BY SOME ORGANISATIONS WAS THE LOSS TO THE COMMUNITY OF SOME 70000 DOLLARS. REPRESENTING SUPPORT WITHDRAWN FROM THE DACOSTA-HALL PROGRAM. CAN OUR YOUTH AFFORD THIS SEVERE REDUCTION IN EDUCATIONAL SUPPORT PROGRAMMING. THE ANSWER TO THAT IS A RESOUNDING NO. SLOWLY A CONSENSUS EMERGED THROUGH A VERY INEFFICIENT NET WORK OF CONCERNED PERSONS THAT THIS SORT OF CRAP MUST NOT HAPPEN EVER AGAIN. THATS VERY WELL AND GOOD. BUT IT COULD HAVE BEEN AVOIDED IF THERE WERE A SET OF MORES, TRADITIONS, CUSTOMS, SYSTEM OF SOCIALISING AND STRATEGISING ON ISSUES OF COMMON INTERESTS EMBEDDED IN A UNIFYING SET OF

PRINCIPLES THAT COULD REPLACE THE PRESENT FRAGMENTARY AND EMBRYONIC SET OF CONCEPTS THAT DEFINE BLACKNESS AND THE BLACK COMMUNITY. IT IS NOT SUFFICIENT TO SAY THAT WE ARE ALL OF AFRICAN STOCK OR THAT WE ARE ALL BLACK AND IN SO DOING THINK THAT WE HAVE DISCOVERED THE PHILOSOPHICAL BASIS ON WHICH BLACKNESS REST. BEING BLACK IN A WESTERN CONTEXT IS THE EXTREMELY AGONISING SEARCH FOR A SELF THAT WAS LOST SOME WHERE OUT THERE IN TIME PAST IN THE MERCILESS HOWLING BILLOWING SEAS OF THE MIDDLE PASSAGE. IT IS THE RELENTLESS STRUGGLE AGAINST THOSE FORCES THAT DENY THE EXISTANCE OF SUCH A SOUL AND ACT TO DENY US THE BENEFITS OF ITS FULL POTENTIAL: DENY US OUR ACTS, OUR EXPERIENCE, OUR HISTORY, OUR WILL TO BE. SOME PEOPLE CALL IT THE DENIAL OF LIFE, LIBERTY AND PROSPERITY. IT IS INEVITABLE THAT BLACKS WILL BE PREOCCUPIED WITH RACISM IN THE SAME WAY THAT ISREAL IS PREOCCUPIED WITH ANTISEMITISM. SHAHIRA ALEXIS OF THE MONITOR CRITICISES BLACK IMMIGRANT RESPONSE TO RACISM AS NOT POSITIVE. SHE WOULD HAVE GIVEN A MORE INFORMED INSIGHT TO THE CONDITION OF THE STRUGGLE TO BE BLACK IF SHE HAD DESCRIBED THE PRESENT SITUATION AS THE INITIAL PHASE OF THE DEVELOPMENT OF A COMMUNITY FROM A PEOPLE OF COMMON HISTORICAL CIRCUMSTANCES BUT WHO ONLY TWENTY YEARS AGO HARDLY KNEW EACH OTHER. HAVING SAID THAT I WOULD FULLY AGREE THAT A POLICY OF REACTION WITHOUT ANY PERSISTANT AND HIGHLY ORGANISED STRATEGIES TO CHANGE THE ENVIRONMENT THAT PRODUCES RACISM WOULD BE ULTIMATELY INEFECTUAL. BUT SHAHIRA HAS NOT DONE HER HOME WORK AND KNOWS NOTHING ABOUT THE WORK THAT HAS GONE ON AND IS GOING ON IN THE BLACK COMMUNITY SUCH AS IT EXISTS. YOU SEE IT IS ONE THING TO SAY THAT THE MECHANISMS FOR THE RESOLUTION OF CONFLICT BETWEEN GROUPS ARE ALMOST NON-EXISTING IT IS ANOTHER THING TO SAY THAT THOSE GROUPS ARE DOING NOTHING OF LONGTERM BENIFIT. THE BLACK LEADERS IN OUR FRAGILE COMMUNITY HAVE UNDERTAKEN TO CREATE A COMMUNITY OUT OF MANY COMMUNITIES. THEY HAVE UNDERTAKEN TO DO THIS WHILE SEARCHING FOR THOSE SET OF UNIFYING PRINCIPLES THAT ONE DAY WE WILL BE ABLE TO DRAW UPON TO TELL PEOPLE WHO WE REALLY ARE WITHOUT VAGUE REFERENCES TO AFRICA, SLAVERY; AND THE AMBIGUITIES OF SKIN COLOUR. THIS KIND OF DEVELOPMENT CANNOT COME ABOUT BY SOME ONE LEADER WHO RUNS A MONOLITIC STRUCTURE THAT IS ENDOWED WITH THE POWERS OF SOME POLITICAL SUPERMAN THAT TURNS TIME BACK DEFYING THE FINALITY OF DEATH AND SOLVING ALL OUR PROBLEMS FOR US PAINLESSLY. SHAHIRA'S MODEL IS THE KIND OF MODEL THAT MAINSTREAM POLITICIANS LIKE TO HEAR ADVANCED BY BLACKS BECAUSE IT GIVES THEM THE OUT THAT THEY LOOK FOR: WE DONT KNOW WHO TO SPEAK TO IN THE BLACK COMMUNITY. BUT SHAHIRA'S PROBLEM IS ITSELF A REFLECTION OF THE ABSENCE OF A SET OF UNIFYING PRINCIPLES THROUGH WHICH SHE COULD UNDERSTAND AND INTERPRET THE WORLD AROUND HER. IT MAY BE THAT THE TIME HAS COME FOR THE FORMATION OF A VERY BROAD BASED AND LOOSE COALITION OF ORGANISATIONS IN THE COMMUNITY THAT WOULD SERVE TO FACILITATE BETTER COMMUNICATION BETWEEN US AND WORK TOWARDS A CONSENSUS ON ISSUES AFFECTING THE COMMUNITY AS A WHOLE. FOR EXAMPLE IT WOULD BE GOOD POLITICS FOR THIS BODY TO RECEIVE AND SUPPORT A BUDGET THAT REPRESENTS THE TOTAL PRIORITIES OF THE BLACK COMMUNITY FOR THE ARTS, CULTURE, SERVICE DELIVERY, RACE RELATIONS, RESEARCH, ETC AS REPRESENTED BY ORGANISATIONS THAT HAVE CLEARLY ESTABLISHED A CLIENTEL IN THE BLACK COMMUNITY. SUPPORT FOR THESE ORGANISATIONS AND THEIR MANDATE WOULD ROB THE POLITICIANS AND THEIR MANDERINS OF THEIR CLAIMS THAT THE DEVISIONS IN THE BLACK COMMUNITY MAKE IT POLITICALLY HASADOUS TO DEAL WITH US.

IT IS CLEAR THAT IF BLACK ORGANIZATIONS WANT TO ACHIEVE THE WIDER GOALS AND OBJECTIVES SO ELEGANTLY SET OUT IN THE PREAMBLES OF THEIR CONSTITUTIONS THEY MUST ABANDON THEIR PRESENT PRIMATIVE METHODS OF CONFLICT MANAGEMENT. THEY MUST INTRODUCE THE BEST PRINCIPLES OF MANAGEMENT INTO THEIR ORGANIZATIONAL STRUCTURES IF THEY ARE TO SUCCEED IN CONVINCING THE COMMUNITY AT LARGE THAT THEY ARE SERIOUS ORGANIZATIONS CAPABLE OF MAKING THE BEST USE OF THE FINANCIAL AND VOLUNTARY SUPPORT THAT WE MUST GIVE THEM. THEY MUST DEVELOP GREVIENCE PROCEDURES AND OTHER MECHANISMS THAT PERMITS THE ORGANIZATION TO RESOLVE ITS OWN LEADERSHIP PROBLEMS INTERNALLY THROUGH A PROCESS OF DEBATE, NEGOTIATION, AND ANY OF THE DEMOCRATIC APPLICATIONS OF WELL TRIED EVALUATION AND SELECTION CRITERIA. TOO MANY BLACK ORGANIZATIONS TOLERATE THE DOUBLE STANDARDS DEMONSTRATED BY BLACK PEOPLE WHEN THEY ARE WORKING FOR A BLACK ORGANIZATION AS

COMPARED TO A WHITE INSTITUTION. AN UNACCEPTABLE NUMBER OF BLACK PEOPLE HAVE THE ATTITUDE THAT WHEN THEY ARE WORKING FOR A BLACK ORGANIZATION OR A BLACK PROFESSIONAL THAT THEY DO NOT HAVE TO BE AS EFFICIENT OR SHOW RESPECT AND ACT WITH THE SAME DECORUM THEY ARE KNOWN TO EXHIBIT IN WHITE INSTITUTIONS. BLACK ORGANIZATIONS MUST STOP REINFORCING THIS BEHAVIOUR PATTERN IN THE COMMUNITY. THEY MUST THROUGH PROPER MANAGEMENT PRACTICES AND SELECTION AND EVALUATION PROCEDURES BRING AN END TO THIS FORM OF VOLUNTARY COLONIALISM THAT HINDERS OUR PROGRESS AND TEACH OUR YOUTH DISRESPECT FOR THEMSELVES AND THEIR INSTITUTIONS. THE MESSAGE THAT WE WANT TO CONVEY IS THE ABILITY TO SOLVE PROBLEMS, TO PLAN AND IMPLEMENT IN AN ORDERLY EFFICIENT MANNER : WHAT WE DO NOT WANT TO DO IS GIVE THE IMPRESSION THAT WE ARE NOT READY. THERE ARE THOSE THAT WOULD LIKE TO MAKE SUCH A CASE. WE MUST DENY THEM THAT OPPORTUNITY. OUR LEADERS MAKE A FOOL OF THEMSELVES WHEN THEY CLAIM THAT THEIR ORGANIZATIONS ARE THE ONLY ONES QUALIFIED TO RECEIVE FUNDING FOR THE ENTIRE BLACK COMMUNITY. ON THE STRICT BASIS OF ECONOMIC EFFICIENCY THAT WOULD QUALIFY AS PURE UN-ADULTURATED BULLSHIT. BUT PEOPLE RUN TO OTTAWA AND MAKE THESE CLAIMS WHICH THE MINISTERS AND THEIR POLITICAL ATTACHEES IN CALM DISPAIR CONFESS TO BE A CAUSE OF GREAT CONFUSION WHEN DEALING WITH THE BLACK COMMUNITY. OUR HANDS ARE TIED. POOR COMMUNICATION STRATEGIES ISN'T IT. INSTEAD OF ADVANCING AN ARGUMENT FOR AN ANNUAL INFUSION OF APPROXIMATELY FOUR MILLION DOLLARS IN THE BLACK COMMUNITY THEY SETTLE FOR PEANUTS THOUSANDS AND TRY TO CRADLE IT INTO ONE ORGANISATION. THE JEWS DO NOT DO THAT, THE GREEKS HAVE MANAGED TO AVOID IT , AND THE GOVERNMENT FIND IT PUZZLING BUT USE IT TO THEIR ADVANTAGE.

WE MUST BEAR IN MIND THAT WE ARE PART OF A NET WORK OF COMMUNITIES CALLED THE CANADIAN SOCIETY. IT IS A COMPLEX MULTICULTURAL, MULTIRACIAL, MULTIRELIGIOUS AND POLITICALLY AND GEOGRAPHICALLY DIVERSE SOCIETY. THEREFORE OUR CONCERNS CANNOT SIMPLY BE WITH HOW WE COMMUNICATE BETWEEN OURSELVES BUT HOW AN AGGRESSIVE EXTERNAL AND COMPETITIVE COMMUNITY INTERPRETS THE MESSAGES THAT WE SEND, AND ASSESSES THE MECHANISMS WE CHOOSE TO SEND THOSE MESSAGES. THIS DOES NOT MEAN THAT WE MUST NOT COMMUNICATE IN PUBLIC; BUT RATHER THAT THE ENDS MUST BE NOBLE AND WELL DEFINED. THE MEANS MUST BE DEMOCRATIC, ROOTED IN A SENSE OF JUSTICE AND GOOD COMMON SENSE; CRITICAL WITHOUT BEING MALEVOLANT AND DESTRUCTIVE; AIMED AT DIRECTING THE ENERGIES OF PERSONALITIES TO POSITIVE ACTION NOT TO THE DESTRUCTION OF PERSONS AND ORGANIZATIONS. IN THIS SENSE SHAHIRA'S ARTICLES IN THE MONITOR ARE WELL INTENDED EVEN IF MISGUIDED AND GROSSLY UNDER RESEARCHED.

NO ONE PERSON OR ORGANIZATION CAN EFFECTIVELY DEVELOP THE COMMUNICATION SYSTEM THAT BEST REPRESENTS US AS AN ORGANIC PART OF THIS SOCIETY. THE COMPLETE MESSAGE OR STATEMENT THAT WE MAKE AT ANY TIME MUST BE ASSEMBLED FROM MESSAGES THAT COME FROM MANY SOURCES WITHIN OUR COMMUNITY. [FOR OUR COMMUNITY IS A VERY DIVERSE COMMUNITY] THE INFORMATION CONTAINED IN EACH ONE OF THOSE MESSAGES ARE AT BEST PARTIAL REPRESENTATIONS OF THE TRUTH, WHICH MAY BE ANY ONE OF A LARGE NUMBER OF POSSIBLE FUTURE REALITIES. ONE IS REMINDED OF A TREASURE HUNT STORY. THE " GOODIES " HAVE ONE PART OF THE MAP OR KEY WHILE THE " BADDIES " HAVE THE OTHER PART OR IT IS HIDDEN IN SOME YET TO BE DETERMINED PLACE SURROUNDED WITH DISASTROUS POSSIBILITIES IMPOSSIBLE TO IMAGINE. THE MESSAGE IS NOT COMPLETE AND THE REWARDS OF STRUGGLE NOT YIELDED UNTIL THE TWO PARTS OF THE MESSAGE MAP ARE BROUGHT TOGETHER. FOR OUR PURPOSES WHO ARE THE GOODIES AND WHO ARE THE BADDIES IS PURELY A MATTER OF PERCEPTION. THE POINT IS THAT THERE IS NEED FOR ORGANIZED TEAMWORK BETWEEN THE VARIOUS GROUPS IN OUR COMMUNITY IF WE ARE TO CLOSE THE GAPS IN OUR COMMUNICATION NETWORK AND AVOID A DISASTROUS FUTURE.